From the Haghe, the 21 of March, 1599.

Those of Arnhem haue since reported, that aboue 150, which in the skirmish thinking to saue themselues through the water, were drowned, and that amongst them were some with gold chaines. Those of Emmericke repent themselues alreadie to haue without any need taken the Spaniards in, which was against their promise.

FINIS.

A TRVE PATTERNE OF Pietie, meete for all Christian houſe-holders to looke vpon, for the better education *of their families, in the feare and ſer-*uice of Almightie God.

Collected out of the fountaine of holy Scriptures, for the eſpeciall vſe of the faithfull in the congregation of Malpaſſe in Cheſhire. By IOHN PARKER.

GEN. 18.17.19.

17 And the Lord ſaid, ſhall I hide from Abraham the thinges which I doe.

19 For I know him, that he will commaund his ſonnes and his houſholde after him, that they keepe the way of the Lorde, to doe righteouſnes and iudgement, that the Lord may bring vpon Abraham that he hath ſpoken vnto him.

PSAL. 101. 2.6.7.

2 I will walke in the vprightnes of my heart, in the middeſt of my houſe.

6 Mine eyes ſhalbe vnto the faithful of the land, that they may dwel with me. he that walketh in a perfect way, hee ſhal ſerue me.

7 There ſhall no deceiptfull perſon dwell in mine houſe, hee that telleth lyes ſhall not remaine in my ſight.

ACT. 10.1.2.

1 Furthermore, there was a certaine man in Cæſarea, called Cornelius: a Captaine of the band called the Italian band

2 A deuout man, and one that feared God with all his houſehold, which gaue much almes to the people, and prayed God continually.

Imprinted at London by Iohn Wolfe, and are *to be ſold at his ſhop within the Popes* head Alley in Lombardſtreet.

1592.

TO THE CHRISTIAN and well affected Gentlemen, together with the reſt of the faithfull *in the Congregation of Malpaſſe, who* haue giuen their names vnto Chriſt I. P. wiſheth al holy and perfit increaſe of Gods graces, with the happie finiſhing of that good worke begun in them, euen through our Lord and Sauiour Chriſt Ieſus.

GOod Chriſtian brethren, my prayers to God on your behalfe are, that you may grow in all ſpiritual graces, and bee eſtabliſhed in the preſent faith. And if I (though vnworthie I

confeſſe) might in ſome meaſure bee vſed as Gods inſtrument and meane, for the furthering and building of you vp in that worthy worke, I ſhould ſurely account my ſelfe greatly fauoured of the Lord. So that if I may know wherein to doe you good, (beyonde that which is done already) aſſure your ſelfe of this, that according to my poore power, I wil not faile you. And hereunto I will willingly bee led, not onely in regarde of worldly kindneſſes, and curteſies receiued lately and liberally from you, (for al the which I reſt greatly indebted) but eſpecially for the holy bond of our chriſtian profeſſion: whereinto, as we haue through Gods goodneſſe made ſome entrie, and in ſome ſort well begun: So I hope we ſhall holde on therein, and neuer bee wearie, vntill wee come to the ende of our faith and hope, euen the ſaluation of our ſoules. And becauſe I haue no better way yet to teſtifie my loue vnfaigned, then either by writing, or ſpeaking: therefore: (though not as I would)

yet

yet as I coulde, by reaſon of my manifolde infirmities and ſickneſſes, I haue diligently laboured to offer vnto your Chriſtian and curteous acceptations, a few holy rules and briefe obſeruations, for the godly and well gouerning of your ſeuerall families, by Catechiſing them, and ioyning in faithfull prayers to Almightie God with them. The matter it ſelfe is collected out of the ſacred welſpring of Gods holy word, and reduced into as ſhort an epitome as poſſiblie I could, for memories ſake . I haue not taken this paines, as one that would perſwade you to accept of this direction and none other, (knowing right well, that there are farre better ſet foorth by more learned and godly Miniſters) or for that I would tye you to one ſpeciall forme of Prayer in your Families: whereas the ſpirite which is in you, wil in due time teach you aboundantly to craue al things at Gods hands, according to your ſeuerall neceſſities. But my ſimple and vnfained purpoſe herein is this; that for

as much as, that I am better acquainted with your estate and wants, then any other can be who knoweth you not, and that the continuall care which I haue ouer you for your good, can no better way be signified or manifested, than by prouoking you to well doing. I haue therefore endeauored to frame this spectacle for you to looke vpon, that you hereby finding out, and conceiuing the order and manner how to glorifie God, by offering vp holy and continnall sacrifice of praiers and praises vnto his maiestie, as also howe to occupie your selues in other exercises of pure religion before him, might hereby in some conuenient time hauing learned both the matter and maner of the seruice of God: wholy bend your selues to the carefull and constant practise of all holy duties, vnto so mercifull a Father, most to his glory and your edification and comfort. And if I vnderstande that you take that in good part, & esteeme this little work. though as a simple (I confesse) yet as a

sound

ſound ſignificatiõ of my vnfeigned loue towards you, and care to doe you good: then ſhall I not onely thinke this labour (though it be not worthy of that name) well beſtowed for your ſakes, but alſo to accompliſh ſome far better thing, if my poore talent will extende thereunto for your better proceeding in that good race, whereinto you are entered. You know the poore widowes mite was accepted of God, not in regard of the gift, but the mind of the giuer, & I hope this ſhall be no leſſe. Farwell my good brethren, and the Lord Ieſus be with you to confirme and inable you to euery good worke, that you may be kept blameleſſe vntil his glorious comming, & ſo walke in this world in his feare, that we may in the concluſion of your pilgrimage, ende your daies in his bleſſed fauour, & at the laſt, liue with him for euer. *Amen,*

Your aſſured brother in Chriſt, yea your ſeruant for Chriſt his ſake to further your ſaluation. I. Parker.

THE PREPA-ratiue to prayer.

PRaier is a lifting vp of the hart to God, with an assured faith to be heard, as appeareth: Psal. 25, 1. 2. Psal. 86. 2. & Psal. 143. 8.

1. Obseruation. To stir vs vp to praier these thinges to be considered.

1. What prayer is, viz.

1. How manifolde praier is viz.

1. Publique.

Prayer is two folde. 1. either publique 2. or priuate.

1. Conc. Publique it shall suffice to reade 1. King. 8. how Salomon built a house of praier at Ierusalem: which was vsed of all the faithful many yeers after. And our Sauour in his time reproueth them which abused the place of publique prayer. Math. and in this respect a promise is made to two or three, being gathered together in Christs name, in the house of praier Math. 18.

2. Cone.

2. Priuate

2. Conc. Priuate prayer, which we here intreate of. This is commaunded by God Psal. 50. 15. & by Christ Math. 11. 18. by the Prophets Ierm. 10. 23. Ioel. 2, 32. Zecha. 12. 12. 13. &c. and also by the Apostles, as appeareth: 1. Thess. 5. 17. Ephes. 6. 18: Luk. 21. 36.

This priuate prayer was practised not only of our fathers before the law: as appeareth in Abraham Gen. 18. 18. and Gen. 24. where we read, that his very seruaunt could frame a praier to God, which no doubt hee had learned of his Master. Also by Isaac. Gen. 25. 21. and Iacob: Gen. 32. 9. but also by the godly vnder the lawe: as we reade of Moses: Exod. 33. 18. Deut. 9. 20. No. 12. 10, Iosh. 7. 6. 7. 8. Iudg. 3. 9. 7.

2. After the law in time of the Prophetes: as appeareth, Dan. 6. 10. & Chap. 9. totum. Isay. 37. 15. 16. 17. Ier. 9. 1. 2, Chron. 20. 18. &c. and Dauid, in his Psalmes in infinite places, confirmeth the exercise of priuate prayer: professing that he wil preuent the morning

ning watch to praye, and that he will pray at morning, euening, and nonetide: yea, seauen times a day, that is many times.

3. This was vsed of the Apostles of our Sauiour: as appeareth, Actes. 2. 42. & 1. 14. & 10. 2. & 16, 13. and for this cause, both Iohn Baptist and our sauiour, gaue to their disciples a forme of prayer: as appeareth, Luk. 11. 1. 2.

For this cause, vz. In that there was no greater comfort to the faithful then to talke to God by praier.

We reade the Saints haue praied in all places: as Isaac in the fieldes, Daniel in the Lyons denne, the Apostles in prison, and our Sauior Christ himselfe in the mountaines and wilderneſſe, and others in other places as occasion serued.

1. Regard of Gods commaund, who as he commaunded the Children of Israel to offer morning and euening sacrifice: so hath commaunded vs by the blessed Apostle, to offer vp our soules

3. We are to obserue the necessitie of this dutie of praiers Viz. Rom. 12. 1.

Rom.12.1. soules and bodies, as holy and acceptable Sacrifices vnto God, not onely in prayer, but also in all other partes, of his holy seruice.

2. In respect of Gods promises made to them that call vpon him: as Psal.50.15. Matth.11.28. Deut.4.7.

3. Because of the threatnings denounced against those that doe not praye. Ier.10.25. Psal.79.6.

4. In respect of our owne dayly necessities and wants, he being the fountaine from whence we must fetch euery good and perfect gift: Iam.1.5,17. Ioh.3.27. and for this cause, that we might fit our wantes, hee gaue vs a forme of prayer.

3. We must be carefull to consider in what manner we must pray, viz. 1. That it be in the spirit, that is not with carnall, but with spirituall hartes, our affections being lifted to heauen in so heauenly an action: as also, that it be trueth & sinceritie, not in the lips onely, or in hypocrisie to be seene of men. Math.7.5.6,7. & 15.8,9.

2. That we pray not for Gods benefites

nesites to consume them on our lusts and concupiscences, but to imploy the same to Gods glorye, least our prayers be vnprofitable. Iam.4. 2.

3. That we approach before God, with a purpose to withstand and resist the sinnes which we confesse and pray against, or else we praye in vaine. Psal. 66.8.72.Tim.2.19.

4. In prayer, that wee be void of malice & enuy, and commend the estate of others as well as of our selues vnto God, yea, to pray for our enemies, and especially to be mindefull to deale earnestly with the Lorde for the prosperous, religious, and happie estate of our Prince and gouernour, both in Church, and commonwealth: yea, and although any Magistrate should be a wicked man, yet to pray for him.

Math.5.23.& 4.44. Psal.122.6,7. 1.Tim.2.1. Prou.27.27.

Lastly, not to appoint God a time of hearing our prayers, but to tary his leasure, who seth what is best for vs.

Iam.5.8.

1. To acknowledge our obedience vnto God, & the greatnes of his pow-

5. Wee are to obserue the end wherefore

er,

prayer was ordayned. viz.

er, from whom we receiue al things, and to talk familiarly with him as one friend with an other, alwaies prouided that we praye to none but him, & that onelie in the name of Iesus Christ. Ioh. 16.23. & 16.23. Math. 6.9.

2. To acknowledge our thankfulnesse to his Maiestie for all graces and mercies both spirituall and bodily: as our election, redemption, sanctification, his worde and Sacraments, our creation preseruatiõ, health, life, libertie and peace, and all good blessinges whatsoeuer. Eph. 5.2. 1. Pet. 1.3. &c.

3. Because by praier we entertaine God in our houses, and acknowledge our selues to haue renounced Sathan, and to haue opened the doores of our hearts, that God may come and dwell with vs, and wee with him, as one friend with an other Reuel. 3.20.

6. & last thing, To prepare vs vnto praier, is to marke, the effect of praier, viz.

That God neuer let the praiers of his seruantes goe emptie and returne without a blessing, as was expedient for his glory and their good: as appeareth

reth by these scriptures. Exod. 17. Ge. 35,5. 2. King. 19. 15. 2. Chr. 20,36. Iosh 10,12,13. 1. Sam. 1,10. to 16. 2. Chron. 6,18.

1. To conclude, let vs remember, that if we will haue God to heare our prayers, wee must be ready to heare him calling vnto vs by his worde and the ministrie thereof, as wee would haue him to heare vs when we call, and not to turne backe our prayers.

2. That if wee will haue God to heare vs, that we be readie and willing to heare the crie of our poore and needie brethren.

Conclu. thes. Look. Prou. 1. 27, 28. ad finem. Pro. 21. 13. cap. 11. 17. 24. 25.

Next to the preparatiue, before wee come to laye downe the formes of prayer it selfe: this is to be considered of. vz.

That euerye Christian who will rightlie knowe and learne how to be thus prepared & to serue God truly, prouide by all meanes lawfull, to procure

cure and purchase the sacred holy Bible, as the best and principal riches he can labour for, according as God hath cõmaunded in Deu. where he teacheth that not only Princes, but Subiectes must be acquainted with his lawes, to know their dutie, and both Dauid and Christ himselfe haue shewed the blessednes of them that meditate in Gods lawe night and day, & search the holy scriptures, wherein euerlasting life is contained, and to moue vs hereunto, we haue worthie examples in the primitiue Church: of them that not only did labour in the scriptures to finde out the truth of the doctrines of the Apostles, and to trie the spirits as Iohn cõmaundeth: but also traind vp their children from their Cradles, in the knowledge of the same. And further, because this is the pearle, for the buying whereof, a man must sell all hee hath, if his abilitie will extend so farre: and that it is the only fortresse for the afflicted consciences. Let euery man (though

Deut. 17.9.10. 11.

Psal. 1.1. & 119 12.

Iohn. 5.39.

Acts 17 11.

Iohn 1.4.

Matth. 13.45.

Prou. 23.23.

(though neuer so poore) constraine himselfe to bee honored with this Iewell, without the which hee cannot knowe God, & not knowing him, can neither rightly nor truely call vppon him, but perish in his ignorance, and bee numbred amongst the enemies of God. Therefore as thou loue'st the Lord, thy owne soule, and the soules of thy family: delay not, defer re not, but procure & prouide a Bible, aboue all thinges else whatsoeuer. God giue thee this grace.

Rom. 10. 14. ad 17.

Iam. 10. 23.

3 The Scriptures of God contained in the holy Byble being thus prouided: It is next to bee obserued, that the word and prayer bee alwaies ioyned together. viz.

AT al times before we humble our selues to praier, to read one chapter, for the better stirring vs vp to that holy dutie: that is to say, Before morning prayer, one Chapter out of the olde Testament, beginning at Genesis,

and at night, also before euening prayer, a Chapter out of the newe Testament. And if any place as wee reade sæmeth hard vnto vs, it is good rather with reuerence to let it passe, then with rashnesse to enterpret the same: wayting with patience till that either by some learned expositor, godly preacher, or some other place of scripture we can attain to find out the sence of the place, alwaies hauing a care to obserue those places that sæme hard vnto vs till wee haue learned the true vnderstanding of them.

¶ Before the reading of the worde, and Cathechising, vse this short Prayer.

O Lord open our eyes, that we may sæ the wonderfull things and excellent doctrines which are written in thy word, and may receiue comfort by thy gracious promises contained in the same. Let vs learne hereby more perfitly to hate sinne, and loue righteousnesse,

nesse, and graunt that wee may so vnderstand the things which wee heare: and so beleeue the things which we vnderstand, and praysing that which wee beleeue, that we may bee more & more able to glorifie thy name in this world, and be fully confirmed in assured hope of that glorie prepared for the faithfull in the world to come, Amen.

4 The word being thus read with reuerence and care, then let the Gouernours, together with their whole family, humbly fall downe on their knees, and the Master himselfe, or one in his absence, whome hee shall appoint to be the mouth for all, and with a true heart, inuocate vpon God as followeth.

Here obserue that Sathan will perswade vs, that all time spent in Gods seruice is too much, and so will breede tediousnes in vs.

Morning Prayer.

O Most glorious and blessed Lorde God, who art the Father of mercie and fountaine of all grace and good-

nes. Thou Lord who hast commaunded vs that in all our distresses, wee should come vnto thee, and offring our prayers vnto thee with a right hart, and true faith in the name of Christ, hast promised to heare vs, behold Lord euen before thee, who hast thus commaunded and promised, we sinfull and vnrighteous creatures doe humble our selues at this time, both in our soules and bodies: beseeching thy excellent Maiestie to looke from heauen with thy mercifull fauour vppon vs, accepting our praiers, which we shall powre out before thee, and directing vs so to prefer the same vnto thy holinesse, that thou mayest accept them in Christ Iesus.

We confesse O Lord God of heauen that we are most vnworthie to appeare before thee, and more vnworthie to obtaine any fauour at thy gratious hands, in regarde of the infinite & hainous offences which we haue committed against the puritie and excellent

vertue

vertue of thy lawes which condemne vs in our sinnes, and reuealed vnto vs our rebellion and vnthankfulnes. For O Lord wee haue a lawe in our members, resisting and fighting against the law of our mindes, whereby through the infirmitie and vanitie of the flesh: we finde in our selues no pronenes to that which is good, nor any courage to resist the thinges which are euill: and this our vntowardnesse is so much the greater, by howe much the more wee violate thy will and transgresse thy holy precepts, not onely in ignorance, but also in knowledge, and many times against knowledge, both greuously and fearefully: so that thy authoritie on the one side, nor thy mercies on the other, haue neither moued, nor allured vs to obey or serue thee, as we ought to haue done, and these our sinnes which are sufficient to condemne vs, go not alone but haue too many companions: for O Lord our infidelitie, impacience, hardnes of heart, abuse of thy patience, con-

tempt of thy worde, and little profiting by it, are ordinarie sins into the which we fal daily, wee being such by nature, as esteeme more of our owne pleasures and profites then of thy glorious & blessed service: our harts as corrupt fountaines yelding forth nothing but distrust of thy prouidence, hypocrisie, couetousnes, carnall and worldly concupiscences, and neglect of all good duties towards thee and all men: the flesh continually rebelling against the spirite, so that O Lorde if thou shouldest haue dealt with vs according to iustice, wee had all perished in these our sinnes and ignorances before this present, therefore obteining this fauour to come before thee, we vnfeignedly confesse that against thee O Lord, euen against thee alone we haue committed these sinnes and wickednesses, beseeching thy Maiestie to pardon our ignorance & blindnes, that we cannot see them more fully, and confesse them more penitently then now we doe, wherein wee must

nedes

nædes acknowledge our sinnes to bee the greater, by how much the lesse our repentaunce appeareth to bee at this houre. Yet forasmuch as that O Lorde God thou hast reuealed thy selfe in thy word, to be a God of infinite mercy and goodnes, to them that truely repent & come vnto thæ, in the name of Christ Iesus. Wee are hereby imbouldned to humble our selues before thy Maiestie, beseeching thæ for Christ his sake to touch our harts with vnfained sorrow and true contricion, for all these, & all other our sinnes, & graunt we may both so sæ and abhorre our guiltines and filthines, that wee may obtaine mercie & forgiuenes through his precious death and passion: which we beseæche thee to accept, as a ful satisfaction for the same wiping them all out of thy booke of remembraunce, that they may neuer be laid to our charge, nor rise vp in iudgement against vs. Giue vs a lyuelie and true faith, to lay holde on these thy mercies promises vnto vs in him, that

wee may be able to resist all the fierie darts of the deuill. And as wee craue this grace for that which is past, so let it please thee of thy Fatherly mercie, to assist & strengthen vs in the residue of our life, to performe and accomplish all that obedience which thy Maiestie requireth of vs, and as thou art our Father, so regarde vs as thy children, and send down the power of thy Spirit into our hearts, that wee considering how thou sittest in the heauens, and searchest the secrets of all mens hearts, may haue continuall care to set our affections on thinges which are aboue, and not on thinges which are beneath: but if that thy wisdome, power, goodnes, mercie and trueth, or whatsoeuer else thy Maiestie is knowen by, may be truely reuerenced and honored of vs, so that all prophanesse of hart, all worldlynesse, and fleshly securitie may be farre remoued from vs.

To this end O Lorde vouchsafe vnto vs that ordinarie & happie meanes

of

of the faithfull and sincere preaching of thy blessed worde, that thy spirit working therewith, it may effect in vs all good graces both of faith & repentance: Yea, we beseech thee sende forth faithfull labourers amongst vs, and blesse those whome thou doest send, with all graces necessarie, both puritie of doctrine and sinceritie of life, and so sanctifie them, in al their studies and labors, that by their ministerie and example wee may increase in all true zeale and loue to thee and thy worde, and may haue iust cause to embrace them deerly in our hearts, and accompt reuerently of them, as of thy mercifull instrumēts sent vnto vs for our great good. Graunt O Lorde that we maye not be hearers but doers of thy will, and that the like mind may be in vs, that was in Christ Iesus, and in all our godly forefathers, euen with al willingnes and readines, yea, to make it our meate and drinke to do thy will. And for asmuch as Sathan is a continuall aduersarie, seeking to

choake

choake the sæde of thy woorde, and all other good graces in vs: therefore O Loorde let it please thee, to take vs vnto thy selfe: so that no temptation of the woorlde, flesh, or diuell, ouertake vs: but deliuer vs from sinne, and all the occasions of sinne.

O Loorde giue vs grace to stoppe sin at the beginning, before it come either into action or consent, so that wee aymming at thy glorye in all our labour and affaires, and walking as in thy presence. Endeuouring alwayes to keep a good conscience, both in thought, woorde, and deede, towards thy Maiestie and all men, all thy good blessings maye followe and fall vpon vs, to the great ioye of our heartes, and glory of thy name, through Christ Jesus. And for these our bodies, wee onely craue bread for the day, & true contentation with that thou sendst, craving thy blessing vpon vs in our labours, that wee may bee able to minister to our owne necessities, and rather be helpfull then

charge

chargeable to others, and alwayes to rest as well contented with aduersitie, as prosperitie, hauing assurance that al shall fall out for the best, to them that loue and feare thee: aboue all thinges kæpe vs from vsing vnlawfull meanes to liue by, and let vs be ready to supplie the wants of our brethrẽ, as we would haue them to fulfill our necessities. O Lorde forgiue our enemies, and turne their harts if it be thy will, and graunt wee may alwayes bee more readie to take then giue offence to any: wee are this day to walke before, O Lorde goe before vs, and so preserue vs from sinne and the daunger thereof, that at night we come before thee againe to giue thee thankes for these and all thy mercies in Christ Iesus.

Thou Lorde as dutie bindeth, and as thou hast commaunded, wee pray thee remember thy Church vniuersall, and more perticularly this Church of England. Send thy worde free passage throughout the worlde, and graunt a

good gouernment to be continued therwithall, Lord sanctifie the hartes of all thy people that enioye it, & graunt wee may walke worthie of it in our liues and conuersation: bring to nought all their councels that are enemies vnto it and enuie the prosperous passage thereof; preserue our gracious Prince, the honorable Counsell, the godly & faithfull bishops and pastors of thy Church and all that feare thy name, & further or fauour thy trueth: defend vs from our enemies, and goe forth with our armies against them: comfort the afflicted with all true comforts, & turne their sorrowe into ioye. Haue mercie vpon vs and al thy people euery wher, especiallye in this land. Blesse this whole familie with all graces necessarie for our callings euen for Christ Iesus sake, in whose name for these and all other the testimonies of thy fauour, we praye as he hath taught vs in his holy Gospell, saying: Our Father which art in heauen, &c.

A shorte forme of Morning prayer, to be vsed when want of opportunitie and vrgent affaires doe hinder vs to vse the other.

O Lord our God before whose pure and holy eyes, no vncleanes or sin can be hid or couered, we wretched & sinfull creatures, and yet by thy mercie thy vnworthie and poore seruants, do humble our selues before thee, in the name of Iesus Christ, acknowledging our selues to haue grieuously sinned against thee, in thought, word, and deed, from our first enteraunce into this world, vnto this present time, and our repentaunce for the same we confesse, hath beene very little or nothing at all, so that wee may iustly feare and blush to approch into thy presence, with so small contricion of hearte, and wound of conscience, as we now doe, but that wee knowe thy mercie exceadeth thy wrath, in which mercie we beseech thee to loke downe from heauen vpon vs, for

for Christ Jesus sake, and so to work
repentaunce in vs, for our vnthankfu
nes, abuse of thy patience, ignorance
infidelitie, neglecte of thy worde, an
all other our sinnes, as our worldlines
carnall securitie, and the rest, that i
may please thee to accept vs in the obe
dience of thy Sonne, and to accomp
of the same as a perfit raunsome for vs
assuring our Spirits by the testimoni
of thy Spirite, that our sinnes are par
doned, and wee reconciled to thy Ma
iestie through thy promised mercie in
him. And to that ende that the time to
come may be better employed then the
time past: therefore let it please thee to
giue strength vnto vs, that we may re-
sist all sinne, and the temptations ther-
of, and consume our dayes in continu-
all care to performe all good duties vn-
to thy maiestie, both in body and soule.
And as this day wee are to walke in
this worlde among sundrie and great
enemies of the soule, so dered vs by thy
grace, that we may be circumspect in al

our

our thoughts, wordes and workes, redeeming the season, because the dayes are euill. O Lord giue vs grace in all our labours, and enterprises, principally to ayme at thy glorie, preferring the same before our owne pleasure and profite, and suffer vs not to start aside from the obedience of thy wil in any of our affaires, but giue vs grace sincerely and in vprightnes of heart, to walke before thée, as becommeth the Saintes and children of God, so that all prophanes, vanitie, euill speaking, anger, malice, impaciencie, couetousnes, and all other corruptions of our nature maye vanish and die, and wee by thy grace, and the power of thy holy spirite, may be made more then Conquerours ouer them in Christ Iesus.

O Lord graunt that al our labours taken in hand, according to thy will, may haue such issue and effect as may be for thy glorie, the good of thy Church and our owne comfort, and because all good graces are wrought in vs by the

ministerie

minister ie of thy worde, O Lord vouchsafe this thy blessed ordinaunce vnto vs, let vs hunger after it, as after our appointed foode, and in the light thereof, let vs walke as Children of light, and glorifie thy name more and more, in the pure and true obedience thereof, in all vnfained loue to thy Maiestie, and all our brethren for thy sake. Blesse this whole familie, and graunt that the gouernours may rule with wisdome and godly discretion, and those that are gouerned may obey as those that are called by thy word, and sanctified by thy spirite, so that we may all glorifie thee, and in the end be glorified of thee.

Saue thy whole Church we beseech thee, this Church of England especially, beseeching thy good Maiestie not only to scatter the testimonies of thy fauour and grace vpon thy people euery where, but especially vpon these our dominions, and euery parte thereof. Regarde aboue the rest, the good and prosperous estate of our Soueraigne

Lady

Lady Quéene Elizabeth, honoring her Royall person, with all graces necessarie for her worthie and high calling, & possesse her hart with a principall zeale for thy glory, so that by her holy gouernement, sinne and superstition may be beaten downe, and all vertue and godlines erected and maintained to the further increase of thy kingdome, and ouerthrow of Sathans dominions.

Blesse the honorable counsellers with wisedome and holy Iudgement, that from their heades and heartes, as from a happie fountaine may flowe all good direction and orders for the sound and right gouernment both of Church and commonwealth. Blesse all thy ministers and Church guides, with all increase of graces fit for their places, and increase the number of those that bee faithfull, whome thou wilt vse to adde soules to thy kingdome, and rote out those that are vnfit and not able to discharge the charge which thy word layeth vpon them.

O Lorde, thou that art Lorde of the Harueſt, ſend faithfull labourers into the Harueſt, in all places wee beſeeche thee. Bleſſe all inferiour Magiſtrates with all graces fitte for their places. Bleſſe this whole land, and all ſortes of people in the ſame, with the gift and grace of true repentance, both for the preuenting of thy iudgements threatned, & for the remouing of thoſe which are vpon vs. Fight for vs againſt our aduerſaries, and through thy mercie let vs obtaine at all times victorie ouer them, that thou maieſt ſtill bee our God and we thy people, and thy name may be great in Iſraell. Confound Antichriſt and all thine enemies, comforte and in thy good time deliuer all thy poore priſoners that are in affliction and bands for thy truethes ſake, and arme vs againſt the like trials: be mercifull to all thy people and giue peace and conſolation of conſcience to them that want it. Theſe and all good graces for our ſelues and al thy people where-

soeuer, we pray as our Sauiour Christ hath taught [illegible] saying.
Our Father which art in Heauen, &c.

5 At dinner time, this must bee obserued, that if there be any childe or seruant which can reade in the house: that the Master cause him to reade a Chap. in time of dinner, or els if hee be able when he hath dyned, to reade one himselfe before he rise from table, which will helpe well to season the meate, if the thinges that be read be rightly meditated of, alwayes prouided, that we giue thankes both before and after meate.

The like is alwayes to bee done at supper time.

O Lorde God most mightie, our louing & mercifull Father in Christ Jesus we humble our selues before the throne of thy Maiestie, humbly craueuing pardon for all the sinnes which this day or any time of our life heretofore we haue committed against thee, beseeching thee to forgiue our coldnes

SIXTLY. Heere note that Euening prayer be done eyther before supper or shortly after, because otherwise, the flesh will be very vnapte to

praye, but of the two, the rather before supper.

in thy seruice, our vnthankefulnes for thy mercies, and so to mollifie our hard and barren heartes, with the force of thy worde, and operation of thy blessed Spirite, that we may more truely and effectually both see and repent vs of all our sinnes heretofore committed. Yea, graunt deere Father, that we may detest and hate sinne in all men, especiallie in our selues, and be affraide to bee stained and defiled with the corruption thereof, though it be but in appearance. And because wee finde in our selues a willingnes to do good (which commeth of thy grace) and yet haue no power to performe the same: therefore wee pray thee O Lorde reforme this our nature, and make it more apt to the obedience of thy will, so that all sinne wherewith we haue stained thy holy Image in vs, may be removed out of our hartes, and decreased, and the graces of thy spirit increased in vs as thou knowest them needfull for vs.

O Lord we are pilgrims here, hide not

not thy commaundements from vs, set the feare of thy Maiestie before our eyes, let vs seeke with all our hartes to set forth thy prayses by a holy & righteous conuersation, as thou hast commaunded, being alwayes afraid to violate or breake the least of thy commandements, keepe vs safe frō the contagions and manners of the worldly, and make vs a light of veritie and holynes vnto this peruerse and croked generation amongst whome we liue, giue vs grace good Lorde to walke worthie of our high calling in Christ Iesus, in all true zeale for thy glory, and vnfaigned loue to thy Church, and graunt that in all our studies and labours, our care may be such to please thee, as that we may haue the ioy of thy Spirit, and the happie peace of conscience to dwel continually in our hartes. To this end let thy worde be the lanterne to guide all our steps by, and to direct vs to all our doings, and graūt we may shew forth the fruites thereof, in all vertue and

godlynes.

With fauor regarde our labors and enterprises, which this day wee haue trauelled in or hereafter shall prosecute according to thy wil: & graunt we may so vse this world, as though we vsed it not: and in all thinges and aboue all thinges, let thy glory and the setting forth of thy prayses, be most deare vnto vs at all times.

Blesse thy Church euery where, especiallie here amongst vs in this land: giue all true zeale vnto our Prince, together, with a princely and wise heart: giue vnto her Counsellers the spirit of wisedome and counsell: vnto our Iudges the spirit of iudgement: and to all our Magistrates the spirit of courage and godlines, to punish vice and maintaine vertue: giue wisedome and faithfulnes to our pastors and teachers and all holy obedience to all thy people: minister all needfull comfortes to the afflicted: giue thy worde a free passage, and graunt all thinges needfull for the

finishing

finishing of the number of thy elect people, euen for Christ Iesus sake.

Therefore Lorde we thanke thée for all thy mercies, and for this mercifull libertie wée inioye to come before thée. Wee render from the bottome of our heartes all vnfained prayses vnto thy Maiestie for our creation and continuall preseruation: for our health, life, libertie and peace, for our fode, rayment and all other thy benefites, for the good of our bodies. But especiallie wee confesse our selues infinitelie bounden for those blessings which are greater, as our election before all worldes, our redemption by Christ Iesus, our vocation and calling by the gospel, our sanctification by the Spirit, for calling vs out of darkenes, into thy meruellous light, and for seperating vs in suche poore measure, from the loue of this worlde, and worldly commoditie. We praise thee for thy worde, for thy Sacraments, and all thy vndeserued mercies, not only vppon our selues, but al-

so vpon our Prince and countrey: wee thanke thee for her gratious Maiestie, and the peace we enioy vnder her: wee thanke thee for the wise, and honorable Counsellors, the godly Maiestrates, faithfull Ministers, & for all thy faithfull people. Lorde continue still mercifull vnto vs, in Christ Jesus. Confirme vs in the Faith and obedience of thy Sonne, as many as thou hast alreadie called: and call all those that goe astray, and hauing finished thy worke: come spedely in the cloudes for our full deliuerance we pray thee, yea come Lorde Jesus, come quickly.

Now Lord we commend our selues, our soules and bodies into thy good handes, beseeching thee to keep and preserue vs this night, to giue quiet rest and sleepe to our bodies, and peace of conscience to our soules, that we being preserued from daungers and restored to the vse of thy fauor: the nert day we may be careful to performe all good duties to thy Maiestie, most to thy glorye

and

and our comfortes in Christ Jesus. In whose name for the continuance of thy fauor, in graunting all these and all other good graces: we praye as he hath taught vs, saying.

Our father wich art in heauen halowed be thy name, &c.

7 Certaine petitions to be vsed in morning or euening prayer, as occasion shall serue.

In time of any generall visitation, as warre, sickenes, famine, &c. Say this petition.

O Lorde our God, thou dost iustly correcte vs for our sinnes by this thy hand: make it profitable vnto vs wee beseech thee, and afflict not our land aboue measure, least the enemie say, where is their God become? Wee are thy people & the workemanship of thy handes: remember therfore thy auncient mercies to our forefathers, Abraham, Isaac, Iacob, and for Christs sake

suffer

suffer not our enemies to preuaile ouer vs, but put an ende to our miseries, that we may liue and dwell in peace, and inioy our former libertie, to serue thee, and the fruites of the earth in due time. Let vs therfore see the sinnes that most displease thee, and repent truely of them, that so thou mayest turne thy fauourable countenance towardes vs, in our Lorde and Sauiour Christ Iesus.

In any particular visitation of thy selfe or anie of thy familie, say this petition.

O Lorde our God, thou art righteous in all thy dooings, but wee are moste vnrighteous, open our eyes to see our sinnes which thus displease thee, and touch our hartes with vnfained sorrow for the same, that we may no longer prouoke thy displeasure. And good Lorde graunt that we may see thy purpose in thus afflicting vs, that we may finde out the cause, and repent vs

of

of it, lay no more vpon this thy seruant then he is able to beare, let not the enemie haue power ouer him, but assist him with thy spirit, against all assaults whatsoeuer, graunt him patience, and deliuerance out of this misery in thy good time, which way shal seeme best to thy Maiestie. These and all good graces, wee craue for Christ Iesus sake, our onely Lorde and Sauiour, Amen.

8 Note, That the night season must not bee spent in idle and filthie talking, which becommeth not Christians, but shall be giuen accompt of. See *Ephes. 5,4. Math. 12. 36.* Therfore foure nightes in the weeke, let them bee spent in honest and vertuous conference, that tendeth to edification, in reading Gods worde, in singing of Psalmes, as these scriptures commaunde: vz. *Ephes. 4. 29. Colloss. 4. 6. Ephes. 5. 19. Collossians. 3. 16.*

The other 2. nights let them bee passed away as oportunitie and health shall permit,

permit, in conferring with our family and examining them in foure or fiue queſtions of theſe principles of Faith, which followe: as the ſcriptures commaund and exhort vs: vz. *Deu.6.6.7.8.9.Eccle.12.1.Dan.12.3. 2.Tim.3.14.15.He.5.12. 1.Pet.3.15.* which Scriptures I pray you look ouer with aduiſe.

¶ The Lords day muſt thus bee ſpent, vz.

IN hearing the worde, and ioyning with the Congregation in praier and thankeſgiuing. In receauing the Sacraments when occaſion ſhal ſerue. In viſiting the ſicke, relœuing the poore, meditating on Gods worde and his workes, auoyding all lewd companie, as alſo carding, dycing, &c. & at night to follow the example of the Church of Berea, in calling to minde the things wee haue learned as theſe ſcriptures teach vs, 1.Iohn 4.1.1. Th.5.21. Act.17.11. And in thus doing the peace of God ſhall be vpon you.

A briefe

¶ *A breefe Cathechisme* Conteining the principles of the Christian faith, meete to bee learned of all true Christian Families.

Question.

IS there any creature in heauen or in earth, which must not be subiect vnto God?

Aunswere.

No, for he hath created both Angels and men, and all other creatures both in Heauen and earth, and all places, to that ende, that they shoulde serue and obey him. Gen.2.1.& 1.27.& 2.7. Exod. 20.2. Iosh. 24.14. 15.24. Rom 11.36. 1.Tim.6.15. Apoc.19.16.

Q. How is this seruice and obedience performed?

A. When we reuerence his word and kéepe his commaundements, because thereby wee manyfest both our subiection and his authoritie ouer vs, as our Lorde, and the God of power to require the same of vs. Luk.12.47.48. & 17.9.10.

Que.

Quest. What call you the worde of God, or which are his commaundements?

Iohn.5.39. Heb.2.2,3.4. Luke 16.29.31. Deut.4.13. Exo. 19.18.20.

Ans. I call that the worde of God which is contained in sacred and holye Scriptures, of the olde and new Testament, commonly called the Byble, and those are his commaundements which he gaue in Mount Sinay, which are as it were an abridgement and summe of the whole scriptures.

Q. How many commaundements be there?

A. Ten.

Q. Rehearse them?

Exod.20.1.ad 17.

Ans. Then God spake all these wordes &c.

Q. How can these silly and dumbe creatures serue Gods woorde and Commaundements? for you say that al creatures must obey him.

Psal.148.5.6. Psal.104.9.

A. In continuing in that first order and estate wherein the Lord first placed them, and whereto by his word hee first enioyned them.

Quest

Q. Howe is man inferiour to the vnreasonable creatures in this obedience?

A. In that our first Parentes having broken Gods Commandements, in eating of the forbidden tree, they themselues became not onelye sinfull and accursed, but haue left vnto vs who doe succeede them, the inheritance of their sinne which wee call originall sinne. Gen.3.6.16.17 Rom.5.14,15, ad 20. Gal.3,22. Psal.14.1,3.

Q. What then shall wee thinke of our selues that are thus corrupted?

A. Surely that by nature we are the children of disobedience & wrath, prone to that which is euill, and vntoward to that which is good, for this originall sinne hath so infected both soule and bodie, that we can doe nothing but transgresse Gods lawes. Ephes. 2.1,2,3. Ro.7.19.20,23

Que. What call you transgression?

Ans. Transgression is the breache of the Lawe, which the Apostle calleth sinne. Rom.7.7. Deut.5.21.

Quest.

Q. Doth God allow of this sinne, or may we think our selues not to be any whit the worse, or lesse blessed because we are sinfull?

A. God forbid we should so thinke, for as we sinne and breake Gods lawes dayly in thought, word, and deede: so by the iustice of God, we deserue eternall death bothe of soule and bodye for the least of our sinnes, though it bee but in thought and in all our life, as the due and deserued stipend thereof.

Psal.19.12. Gen.6.5. Eccles.7.22. 1.Iohn.1.8. Math.5.19.22. Rom.6.23. Gal.3.10. Iam.2.10.

Q. This being so that wee by nature can doe nothing, and sinne deserving death: what are wee to doe for remedie in this case?

A. We are herein principally to obserue foure things, without the which our estate is but miserable.

Q. I pray you rehearse them vnto me, that I maye discerne whether you know them or no.

A. First, I am to praye to God to open my eyes that I may beholde my selfe, and see how I am conuicted of my sinne

Rom.7.7.9.10. 11.

sinne by his lawe, and haue incurred his wrath against me for the same.

(2) I am to repent and to forsake this my sinne, which hath brought vpon me this condemnation and misery. 2.Act.3.19. Ioell.2.12.13. Ier.3.14.15. 22.

(3) I must vppon this repentance, seeke onely for remedy in Christ Iesus, and not trust to any good workes or deseruings of my owne: 3.Iohn.3.16. Math.11.28. 1.Iohn 2.1. Ephes.2.9.

(4) And lastly, I must haue assurance of faith, & be stedfastly perswaded that Iesus Christe by his holy suffsufferinges, hath appeased the wrath of his father, hath eased me of the burthen of my sinnes, and will not onely quicken me by his comforting spirit: but restore me hereby from death vnto life. Act.4.12. Gall.2.21. 4.Heb.11.6. Iam.1.6. Gall.3.13. Iohn 14.18. 26.27. Rom.8.15. Heb.4.16.

Q. How hath Iesus Christ thus effected our peace and deliuerance frō so great punishment?

A. Because as hee was man, hee suffred for sinne in that nature in the which it was committed, vz. in mens nature: and so satisfied Gods iustice by that one oblation of his owne body and Ephes.5.30. 1.Tim.1.15. Esay 53.5. 1.Pet.2.24. Rom.4.25. Colloss.1.19. 20.& 2.15.

blood for our attonement: secondly being God, he was able to ouercome and breake the bonds of death, and so wholy and fully to effect my saluation.

Q. Hauing thus escaped the terror and curse of death, tell me more plainely howe thou attainest euerlasting life?

A. Christe Iesus hauing accomplished perfect righteousnes, it is mine by imputation: and being sanctified by the fulnes of his spirite which hee hath receiued, hee doth offer and present vs to the father, crauing that wee may be partakers of euerlasting life and glorie with him.

Psal.32.2. Iohn 14.16,17. Iohn 17.13,21, 22,23,24.

Q. Shall all be partakers of this life and glorie?

A. Nay, not anye but the true and faithfull belieuers, who can applye Christs death to themselues, by a liuely faith, the summe of which faith is contained in the Apostles Creede,

Iohn 3.12.& 3.18. Iohn 20.8. Gal.3.11. Habak.2.4. Rom.1.17. Heb. 10.10.38.

Q. Rehearse the Creede?

A. I belieue in God &c.

Quest.

Q. What call you Faith?

A. It is the gifte of God, and as the hand of the soule, to laye holde on Christ and his merites, and all good things which are offered and promised in him. Iohn 6.29. 1.Iohn 3.23. 1.Iohn 5.12,13

Q. How may we attaine to this Faith?

A. First, by the inwarde meanes which God hath appoynted to worke the same in vs: & secondly, by the outward, ordained for that purpose. 1.Iohn 2.20.& 3.24.& 4.13.

Q. Which is the outward meanes ordained?

A. The preaching of the word and ministration of the gospell, which if we neglect to receiue and practise, we shall be void of all faith, and so consequently of all saluation. Rom.10.14 Gal 4.19. Ephes.4.11.& 1.Thes.5.19. 20.

Q. Hath GOD appointed anie meanes to confirme this faith?

A. Yes, the blessed Sacramentes, of our Lord and Sauiour Christ Iesus. 1.Cor.11.17.

Q. How many Sacramentes be there.

A. Two, Baptisme, and the Lordes Supper, as appeareth, Rom. 4. 11. 1. Cor. 10. 2, 3. Act. 2. 26. Math. 21. 25. & 28. 19, & 26. 26.

Q. What is a Sacrament?

A. An outward and holy signe, ordeined by God himselfe, and by the confirmatiō of the word applyed thereunto, representeth spirituall and inuisible graces vnto vs, to manifest Gods fauour towards vs, and to confirme our Faith.

Q. What call you Baptisme, and what benefite haue you by it?

A. Baptisme is the seale of my regeneration & vniting to Christ, whereas before I was a bond-slaue to sathan And it assureth me, that as my bodie is washed with water, so by the death of Christ my soule is washed frō sinne in his bloud, and from the guilte and punishment of sinne. And to conclude, it teacheth me that by Christes death I should learne to dye vnto sinne, and by his resurrection, arise to holynes of

Rom. 4. 6.
Acts 22. 16.
1. Pet. 3. 21.
Colloss. 2, 11.
Tit. 3, 5.

of life, which is the newe birth.

Q. What are you to obserue in the Lordes Supper, and what dooth it represent vnto vs?

A. It assureth me by the operation of the spirit, that nowe being receaued by Baptisme into Gods family, I shall be nourished with the liuing bread and water of the bodye and bloud of Christe, as my bodye is refreshed with the outwarde vse of bread and wine, and that as surely as the bread is broken and the wine is powred out, so assuredly the body of Christ was broken, and his bloud shed for my sinne. Luke 22.19.22. Iohn 6.53.54. 55.56.& 58.

Q. How may a man knowe whether he haue this faith, which is begotten by the worde, and confirmed by the Sacraments?

A. The principall and chiefest signe thereof, is the spirit of Christ, which is the seale and pledge of our adoption, and the earnest penny of our Saluation: and this spirit is in none effectually but in Gods elect. Rom.8.9.10. 11.14.15.16.

Q. How shall wee decerne, whether this spirit be in vs, or no?

Matth.3.11.

A. By the fruits thereof, which will burst forth as a flame of fire.

Q. Which be those fruites?

a Math. 22.37. Mark.12.29. Exod.20.2. Deut.6.2. b Iob 13.15. Iohn 14.15. c Rom.8.10. Luke 1.75.& 10.4.2. d Heb.3.12. 1.Thes.5.14. Coloss.3.16. Iam.5.20. e Iosh.20.15. Psalm.101. Ephes.6 4. f Psal.8.8.& 116.12. Rom.12.1. Psal.50.14.15. 1.Thes.5.16. g Math 6.2. 1.Cor 13.3. h Heb.25. Ephes.2.20. 21.22.

A. They be these. First, loue (a) to the Lord and his worde, worshipping him in soule and bodye, and (b) depending vpon his prouidence both in prosperitie and aduersitie: Secondly, a full (c) alteration in my self: that I am dead to sinne, and the maners of the world, and that I am now giuen to delight in Gods word and the hearing of it, (d) to exhorte others vnto well doing, especially (e) those that are vnder my charge, being (f) thankefull to God for all his mercies in Christ Iesus, vsing all exercises of Christianitie, which tend to a godly and new life, (g) hauing charitie towardes all men, and expressing the same by some signes of my loue, and to conclude holding fast the holy (h) communion, with the rest of the members whereof Christ is the head.

Quest.

Q. How are these graces of the spirit obtained.

A. Euen by the same meanes that the spirit it selfe is obtained, which is, by faithfull prayer vnto God only, that he will not harden our heartes, & cause vs to erre, but giue the pledge of his spirit vnto vs, & the graces therof. vide. Psal. 51.10,11. Isai. 63.17. Psal. 50.25.

Q. Must wee praye for nothing but for our faith and the spirit?

A. Yes, we must praye not onely for our selues, but also for the whole Church: especiallye hauing a care to aske those thinges at Gods handes, which may most set forth his glory, as we are taught in the Lords prayer. Act. 2.24.29. Ephes. 6.18.19. 1. Tim. 2.12.

Q. Rehearse the Lordes prayer.

A. Our father which art in, &c.

Q. How way we be assured, that God will giue an aunswere to our prayer? Iohn 16.23.

A. First, if we aske the thinges we nede, in and for Christs sake. Secondly, if we aske in faith. 1. Iohn. 2.1. 1. Pet. 25. Mark. 11.24. Luke. 11.9.

Q. What say you then to the prayer of the wicked.

Prou.1.28.29. 30,& 28.9. A. They are vndoubtedly abhominable to the Lorde, not onely in respect that they want faith, but also because they performe not obedience to the Lordes voyce when hee calleth, but turne their eares from it.

Q. Rehearse now the summe of all that thou hast learned?

A. The summe of all is this.

1 That I finde my selfe to be most miserable, in respect of Gods lawe, which condemneth me in my sinne: In that it requireth I should loue God aboue all, and my neighbour as my selfe, and yet I violate the same, both in thought, worde, and deede.

2. That through Gods vnspeakeable fauour, I finde remedy for my sin, that although ỹ Lorde hath giuen such a lawe as I cannot performe and kéep, because no other lawe then such a perfect rule of righteousnesse would agrée with his nature, therefore not by my

owne

owne deseruing, but by the mercie of our Lord God in the death of his Son, and our Sauiour, the guiltines of my sinnes taken away, and I am discharged.

3 And lastly, that I rest thankefull all my life long, for this exceeding benefite, and shewe forth the fruites of my redemption, by a righteous and holy conuersation, springing from a liuely and true faith, which is begotten by his worde, and sealed by his Spirite. This is the summe.

FINIS.

A Carde

A Carde for Communicants to looke vpon, before they presume to come to the Lordes Table, fit to be learned of all that will not receiue vnworthelye.

Question.

HOw many thinges are to be regarded and learned of them that approche to the Lordes Table, to receiue the holye misterie of his holye Supper.

Answere.

Principally one thing, which is to examine themselues before they eate, least not discerning the Lordes bodye, they eate and drinke unworthely, and so the bread and wine be vnto them of no greater force then the supper was to Judas, euen a seale of their condemnation.

Q. What meane you by discerning the Lordes Supper?

A. I meane that we must not come to the Lordes Table as to a common feast or banquet, regarding onely the outward elements, as though bread and wine were become our spirituall nourishment, but that by the outward signes wee be ledde as it were by the hand to that which they signifie, namely: that Christ Jesus hath suffered the death of the crosse, to take away my sinnes which are the cause of my condemnation, and to bring me vnto euerlasting life through that fulnes of grace which resteth in him.

Q. You say the principall thing to be regarded, is to examine our selues: wherein doth this examination consiste?

A. In these foure pointes especially which are not lightly to be considered off.

Q. Which be they, tell me briefely?

A. 1. That I haue some knowledge to discerne the Lords body as is afore saide, and be able by a liuely and true faith,

faith, to apply Christ and all his merites to my soule for my consolation & comfort, least otherwise by hauing no feeling of Gods mercie & loue towards me, the Sacrament doe appeare to be but a dead letter vnto me.

2. That I finde my selfe inwardly and truely grieued for all my sinnes both lesser and greater, yea for all my idle wordes and vnprofitable workes, and for all sinnes whatsoeuer, whether actuall, or originall: and that I purpose not to sinne againe for any pleasure or profite whatsoeuer; but to behaue my selfe before him all the dayes of my life, in performance of all holy duties according to his worde.

2. That as I see by the breaking or cutting of the bread, and powring out the wine, that Christs bodie and bloud was deuided, broken, and powred out for my sinne: so to finde my heart lyfted vp vnto God, and prepared to giue humble and heauenly thankes vnto him, as for all his mercies, so especially

for

for those present benefites which we see before our eyes, and pertake at his holy Table. And to conclude, to bee as ready to be broken & slaine for Christs sake, as he was for mine, by taking vp his crosse and following him.

4. And lastly, as I finde by the vewe of all these mercies, that God loueth me vndeseruedly, so that I finde and feele my selfe readie to loue all men in like sorte, though they deserue it not, yea my very enemies,

Q. Are these sufficient rules to examine our selues by?

A. These being conceaued in our heads, imprinted in our heartes, and expressed in our lyues, will further our worthie receiuing, to our euerlasting comforte.

Certaine formes of Thankesgiuing.

Grace before meate.

O Gracious and blessed Lorde God who giuest al things aboundantly